



COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution, involving organic units of economic, social, and spiritual development.

we've got to do it ourselves

by Jack Miller, from North Country Anvil, No. 25, January-February 1978 (Excerpted, with permission, by Margot Ensign. Jack Miller, Editor of North Country Anvil, will be one of the speakers at the Folk College Conference to be held at Antioch College in Yellow Springs, Ohio, June 30-July 2nd.)

One of the reasons I have chosen to live in a small, relatively self-contained place is that I cherish the directness of country living... When it snows and the streets aren't getting cleared, Fritz Grobe confronts me on Main Street and I, as a member of the village Street Committee, get Dale Kautz's wife on the phone and in a short time he is down with his tractor. In the print shop, most of the work I do is for people I know--or who know the Anvil.

There are all kinds of drawbacks to directness. One is that your responsibilities are always right there staring at you--and it's hard to come up with excuses, when everybody knows that all you have to do is do the thing. And there is a terrible sense of failure when we can't deal with each other directly... But I bring up this matter of directness in order to point to its opposite--a quality we might call abstraction--that increasingly dominates life. I do this, not to argue that directness is always superior to indirectness, or abstraction, but to assert that abstraction of many basic life processes destroys qualities we need in order to live fully human lives.

What is abstract? Paying taxes to the Federal Government, whose functions none can understand, is abstract. Driving a car whose workings you'd be a fool to try to understand is abstract.

Abstraction is that quality of interference that converts a straightforward act (paying your share, controlling your means of transportation, making food for someone) into a function mediated by an external system. It is not merely the superintendent of schools who abstracts the educational process, it is the superintendent acting as the local agent of the national (federal-state-local) school system.

But of course progress--and civilization--consists largely in systematic divisions of function: the farmer doesn't have to take responsibility for his children's education, because he has fields to plow. The educational process is taken over by functionaries, and the child will be taught to become a functionary, to obey Authority, not to think of himself as the ultimate authority on the most important questions: "What is right for me? What do I owe myself and my community, my family? What are my responsibilities as a worker?"

This process of abstractions, refined for many centuries, begins with the simplest intermediary functions, such as money instead of commodities as a medium of exchange, or professionals to provide essential goods, or

perform rites of burial. But what begins as a convenience becomes an attack on the vital processes of the community, for the functionaries try to do what we should do for ourselves.

Work is always done best when done for its own sake, without concern for reward. In a healthy society, people do their work, carry out their responsibilities, and everyone is taken care of, as in American Indian tribal society. In our society, institutions and corporations have ceased to serve people who pay for their services. Instead, they use such means as advertising, education, church services, to control the people and perpetuate the institution. Hospitals, doctors develop a vested interest in disease, which is now one of our greatest growth industries.

When people withdraw from a large church organization and form their own religious group, they cease to be "religious consumers" and become instead "religious people". They become "subjects" (who act) instead of "objects" (who are acted upon).

This process of "doing it ourselves" leads back toward the tribal concept of making vital functions a community responsibility, shared by many people. That is the goal: the holy person is also a food-gatherer, and the cooks take part in policy-making.

It is becoming more and more common in our society for people to spend part of their time at commercial work and part at their avocation. This movement among workers, to establish independence from the major institutions in their fields, is crucial to re-establish "directness" and should in no sense be considered "dropping out" since they will create new ways of being and surviving. When Scott Nearing was fired from two universities in one year, this deprived thousands of students from an outstanding teacher. But Scott and his wife Helen may have contributed more to society by their own example of an alternative life-style.

An important minority of people are now working, in addition to pursuing spare-time careers in off-hours, at making their personal lives more thoroughly human, with simpler life-styles.

Such activities can be revolutionary since they challenge the central value that consuming the earth's resources as rapidly as possible is progress. They reassert the ancient truth that real wealth is measured when you balance what has been produced against what has been spent.

To some political activists, concentrating on our personal lives distracts from organizing reforms of the system. But if small groups, face-to-face communities do not act first to create "liberated zones" in their own lives, we will end up with some new set of "liberators of the people".

Of course we do need large political organizations--but their power must rest with the face-to-face local units. What we need is not a global village, but a globe full of largely autonomous villages.

With local autonomy, decisions and actions are a direct expression of people's wishes. As the system now functions, the least important powers are exerted locally. If we want real democracy, we cannot delegate to anyone the ultimate responsibility. We need different means to express the will of the people.

On an important matter such as health, our primary effort should not go into the passage of a national health care plan but into taking back the responsibility for our health. Working through our small groups, we can form networks for exchanging information and developing capacities. Examples are laetrile and midwifery.

It is not easy to maintain alternative vision in the face of forces reaching everywhere with destruction. But we can transcend them and work toward our vision, because our nature is to embrace, with love, our comrades and our world, and to strive to create life as it can become. If a truly democratic society is to be recreated in this country, its basis must be the determined, self-directed action of people at the community level.



an american indian folk college



by Griscom Morgan

A good many years ago Community Service had planned to take on as a new director a man in whom Arthur and Griscom Morgan had particularly great hopes, but unexpected events prevented his coming. He joined with an American Indian community on the New York-Canadian border and helped it start a little mimeographed paper. Like Arthur Morgan, he became an adopted tribal member of an Iroquois nation. Also like Arthur Morgan, he felt the need for the American Indian heritage to emerge from the bitterness of mistreatment, so as to unify around the traditional spiritual strengths and thus to provide leadership in how human beings can live in community and harmony with each other and with the land. Out of this inconspicuous beginning developed the periodical Akwesasne Notes, the largest and most significant American Indian journalistic endeavor ever to take place, with a circulation of eighty thousand.

After nine years of editing the newspaper, which still continues with a different staff, Rarihokwats (the man Community Service had planned to take on as director when he was still known as Jerry Gambill) left to devote full attention to a project he and his associates had pioneered during the newspaper years: a travelling folk college of the American Indian, analagous in some ways to the Danish travelling Folk High school that travels over Europe. The varied and changing group of Indians from over North and Central America travel in an old school bus in intimate fellowship that brings together peoples and the cultures of the very diverse and widely scattered cultural groups of native America. Originally called the White Roots of Peace, when associated with the newspaper Akwesasne Notes, the reconstituted travelling group was named Four Arrows, as an autonomous, self-sufficient, self-governing travelling group.

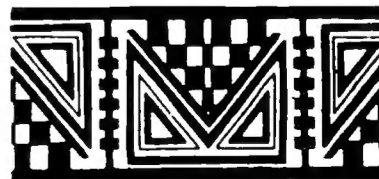
Four Arrows has carried the message and

dramatic representation of varied aspects of the native American heritage to Indian, White and Chicano over the continent, in universities, colleges, communities, reservations, prisons and churches. Richard Thomas from the faculty of a college in Mt. Vernon, Iowa, expressed the feeling of many about the visits of the group that it was "a remarkable contribution to intercultural understanding. I am always amazed at the ability of your group to find that great common bond that binds all people together and to provide an understanding that reaches across the barriers of years of oppression and misunderstanding".

Last Thanksgiving the Four Arrows busload of 27 Indians from central and North America spent the holidays with an intertribal association of Indians organized in the Dayton and Yellow Springs area. The impressive Nahuatl dances, the talks by wise and deeply cultured native men and women, the Mayan marimba, and other powerful music of native America gave a glimpse of the vitality of its heritage continuing into the future.

The group just completed an 80-day tour through California, Arizona, and Colorado. Rarihokwats writes about what he saw on that trip: "The people need community badly, and until this necessary element of human life is present, social ills, economic problems, and spiritual emptiness will not improve."

For those interested in having the Four Arrows come to their communities, their address is: P. O. Box 496, Tesuque, N. M. 87574.



A MESSAGE FROM A MAYAN WOMAN Edited by Jane Hoover

One of the Four Arrows group was a wise, mature Mayan woman, Amalia, whose professional work is in community organization in the highlands of Guatemala. We taped her message to women of the United States and edited it down to include with this newsletter.

Amalia spoke about women in Indian society, the work she has been doing with Indian groups in the highlands, the role of the market, land tenure and the economy. She spoke of a time before the conquest of the Mayans and of how the life of her people has changed since the conquest. Spoken very quietly and simply, the things about which she spoke were complex and important.

Amalia found a great difference in the status of women in Indian society and here. Since ancient times, women have maintained a special place in Indian society. They have been likened to the moon which gives the different seasons and to the sun which gives life to all people. They have been the center of large extended families. The oldest women have occupied the principal position in the family and have retained the highest respect.

Amalia feels that women in today's world have a difficult task. It is easy to have babies or fight for one's rights but it is more difficult to search within and question where we are going and what we are about. Amalia believes in the traditional life of the Indian family in which men and women worked together and the family was thereby self-sufficient. Fathers taught the children how to keep the earth alive, to do the planting, gather firewood and make things out of wood. Mothers taught the children how to weave and make blankets and clothing, to make ceramics and pottery, to prepare the food. Men and women had separate tasks and each one's role was equally as important in contributing towards the whole. Amalia believes it is important for women to rediscover themselves as contributors towards this harmonious way of life.

Amalia has been working with Indian groups in the highlands for twenty years. She has been holding meetings in which family members (grandmothers, grandfathers, uncles, aunts, mothers, fathers, and children) have been gathering to talk together and inquire into Mayan history. The modern school textbooks have dealt only with the conquest of the Mayans and the colonialization of the land, leaving out the history of the ancient Mayan civilization. Amalia believes that because the Indians have had no knowledge of their unique background, they have developed a sense of inferiority; so

she is helping them discover their roots. They are exploring the social organization, land distribution patterns, languages and values of their ancient culture. Amalia believes that with this knowledge, they will feel proud of themselves and their work; and their community will grow stronger.

Amalia was disappointed with the supermarkets in this country. She spoke about the marketplace in Ecuador. The marketplace serves much more than an economic function. It is a warm and lively place: a place in which people meet and talk together, gather news and exchange ideas as well as enjoy the fruits of nature. She feels that in the supermarkets here, people are hurried and businesslike, they deal with machines, they don't talk with each other nor do they enjoy the things they buy. In the plaza in her country, people love to spend time, bargain with each other, laugh, handle the food, communicate. Telephones and newspapers aren't necessary because people talk one to one. And the old women love to go to market where they can carry on this dialogue with others.

Amalia spoke about land tenure. Before the conquest, land was held communally in groups of 25 families. Each group grew separate crops, the groups exchanged crops with each other, consumed some of the produce, and put up food for bad times. There was always enough food, and there was no poverty or starvation. However, since the conquest, land has been taken away from the Indians. It has been divided into large farms, leaving only small farms in the highlands for the Indians. In order to make a living, the Mayans must now go and work on the big plantations (coffee, sugar, cotton, bananas, etc.) for poor salaries. There is no more communal land and the life of the community has suffered. In the meetings Amalia holds with the highland Indians, she is teaching them what their rights are as workers and how they can organize to gain their rights.



fellowship farm



by Griscom & Jane Morgan

It is very significant that two of America's most effective adult residential educational centers developed independently, from beginnings in the early thirties, along very similar lines. Highlander Center in Tennessee and Fellowship Farm in Pennsylvania are both folk colleges in the nature of small intentional communities, located out in the country and serving as conference centers for vital social movements. Highlander Center has been a focus of the civil rights and Appalachian people's movements in the South. For a time it was located in a house in Knoxville, Tennessee, but now is out in the country with the nearest town New Market, Tennessee. It was at Highlander that the song "We Shall Overcome" was developed and identified with the people's movement. Similarly Fellowship had a phase of its existence at Fellowship House in Philadelphia, where a young black minister received his introductory experience in the vital importance of non-violence and human brotherhood as the basis for the people's movement. The career of Martin Luther King thus evolved significantly from this educational center.

Fellowship Farm, like Highlander, has found it could serve the movement for human brotherhood and peace by developing as a locale for conferences organized by many different groups that share some of the Fellowship Farm philosophy and purpose. Meeting at the Farm the conference participants are immersed in its spirit and atmosphere, its community-living staff and committed way of life. More than five thousand people share this experience each year in the diverse conferences there.

Located on 126 acres near Limerick, Pa., Fellowship Farm accommodates people of all ages and backgrounds who come together to observe methods for making peace on the local level and are trained to deal with crises in human relations. Started during the depression of 1931, a few Quakers and courageous clergymen, both black and white, began to deal with the "color line" in Philadelphia. Going was rough. At that time the Quaker

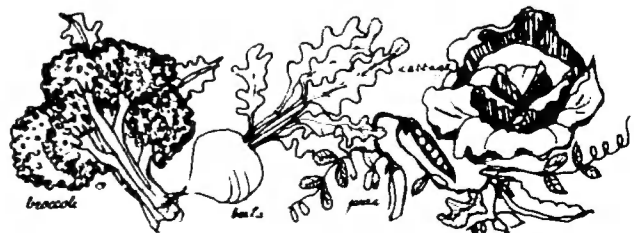
Conference Center, Pendle Hill, was the only place in the Philadelphia area where Blacks and Whites could meet and eat together.

About 1940 when Hitler's hate-campaign against the Jews hit America, an FBI agent contacted Fellowship as "the only Christian youth group prepared to fight anti-Semitism". By 1941 the first Fellowship House was operating. After the Readers Digest and the Ladies Home Journal carried stories about Fellowship's innovative training programs, eleven other such Houses sprang up across the country.

By 1951 the old house in the city of brotherly love was too small, so with seed-money given by the Philadelphia Award, the 126-acre Farm near Limerick was purchased. Its big old buildings could provide living space for staff on tiny salaries, plus dormitory, grounds and meeting rooms for large groups.

During the training programs for all ages, such questions are pursued as: "What can I do to help make change without violence?" Martin Luther King, in his writings, referred to Fellowship Farm as the place where he first learned of non-violent action. A place for meeting and talking with gifted leaders from many backgrounds, Fellowship Farm is also a place for folk-dancing, walking in the woods, working on the land. It also offers outreach programs for communities, churches, schools, civic clubs. Its program gives insight and inspiration for the task of turning "despair into hope, prejudice to understanding, hate into love and war into peace". Support to carry out this urgently needed work comes from foundations, businesses, memberships and fees for service.

If you would like to learn about this group's programs, write to Fellowship Farm, RD 3, Pottstown, PA 19464.



folk college conference

THE FOLK COLLEGE: ITS RELEVANCE TO AMERICA, ITS ADAPTATION

Sponsored by the Folk College Association of America (FCAA)
June 30-July 2, 1978 at Antioch College, Yellow Springs, Ohio

The Folk College Association of America held its first annual conference at Berea, Kentucky last year to which about sixty people came to participate and hear folk college leaders from Scandinavia and America. This conference will explore application of the principles of the folk college to the present needs of American democracy--toward a more responsive and sturdy citizenry. Three instances of such adaptation are described in this issue of the Newsletter. The need for this educational principle, as Pearl Buck expressed it at a Community Service Conference thirty-four years ago, is also stated in this issue.

RESOURCE PEOPLE:



John Ramsey, FCAA President; Director, Recreation Extension, Berea College, Kentucky
Kay Parke, Rochester, New York, FCAA Secretary; translator
Erling Duus, Minneapolis, Minnesota; pastor, teacher, author of Danish-American Journey
James Ratcliffe, Director of Community Service, Prestonburg Community College, Kentucky
Jack Miller, editor of North Country Anvil, Millville, Minnesota
Connie Pelekoudas, Director of Continuing Education, Antioch College, Yellow Springs, Ohio
Jim Dunn, Professor of Community Organization, Antioch College, Yellow Springs, Ohio
Myles Horton, Highlander Research and Education Center, New Market, Tennessee
Al McKnight, Southern Cooperative Development Fund, Lafayette, La.
Paul Hoover, Yellow Springs; University Without Walls; on leave from University of Illinois
Griscom Morgan, Co-director of Community Service, Inc., Yellow Springs, Ohio

Registration will be Friday, June 30th at 1 P. M. Erling Duus will begin the Conference with a talk at 3:00 P. M. on the "Folk College Concept" and "Review of the 1977 Conference". The first conference meal will be Friday supper at 6:00 P. M.

On Saturday there will be speakers, a panel and small group discussions on the following subjects: Continuing Education; Adaptations of the Folk College Principle of American Society in the following areas: Rural Life and the Small Community, Minority Cultures and the Underprivileged, Social Change and Spiritual Values, Cooperative Organizations, and Organized Labor.

Sunday morning sessions will draw conclusions and project action for the future. The conference will close after lunch Sunday, July 2.



Conference costs per person: \$30 registration fee, \$14 for 2 nights in double room, \$18 for 2 nights in single room, \$18 for 6 meals.

For registration form, write John Ramsey, CPO 287, Berea, Kentucky 40404. Phone: 606-986-9341, ext. 453.



community service conference

BUILDING COMMUNITY WHERE YOU ARE -- JULY 28-30th

How can your daily life be a means of fostering community? Our summer conference this year is on Building Community Where You Are. The focus will be on the community as the basic unit of society and how your life makes a difference in community.



RESOURCE PEOPLE:

Baldemar Velasquez, leader of the Farm Labor Organizing Committee in northwestern Ohio and southern Michigan, is active in community organizing among migrant workers and the wider Mexican-American population.

Howard Cort, long time Community Service member, works for the State of New York and is active in the life of his home community of Ghent, New York.

Ken Champney is printer and co-publisher of the Yellow Springs News (for 28 years) and long time member of the Vale Community near Yellow Springs, Ohio.

Charlotte Williamson established an arts center and is active in her community in Illinois.

Hal Williams, from the Institute of Man and Science, works with the revitalization of former coal mining towns in New York and Pennsylvania.

Place: Outdoor Education Center of Antioch College, Yellow Springs, Ohio.

Time: Friday, July 28th, registration at 6:00 P.M. and first session at 7:30 P.M.; closing session, Sunday, July 30th, 1:00 P.M. The first meal will be Saturday breakfast.

Accommodations: Outdoor Education Center dorms with 16 bunks per room. There is room for 6 camp vehicles or tents. Campers must pre-register--first registered first served.

Cost: \$37 per person; \$32 if you camp or sleep at home rather than in the dorm. Children under 12, half price, infants under one year, free. The five meals are included.

Deposit: \$15 per person. Balance payable on arrival.

Bring: Sleeping bag or bedding and musical instruments, etc. If you forget bedding, it can be rented for an additional \$1.75.

To keep costs low and for fellowship, attenders are asked to help with meal preparation and cleanup. A few half scholarships may be applied for in advance. Note: Supper is not served Friday night. Program will start promptly at 7:30 P.M. Further program details and a map to the conference site will be provided upon receipt of the pre-registration.

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Return this to: COMMUNITY SERVICE, INC., Box 243, Yellow Springs, Ohio 45387
Phones: (513) 767-2161 or 767-1461.

Name(s)

Phone

Address

Zip

I (we) plan to:

Number in party _____

_____ Sleep in O.E.C. dorms.

_____ Wish to apply for a campsite at O.E.C. If they are taken we will sleep in O.E.C. dorm.

_____ Attend by day, but will sleep at home.

_____ Wish to pay for a babysitter for a few hours. No. of children _____. Ages _____.
_____ \$15 per registrant enclosed.

shalom community

by Patrick Conover

We are a small community and perhaps it is time to tell a little more of our story as an encouragement to other groups who are getting started or struggling. We are eight adults with our eight children and we have made a lifetime covenant to work out our lives together. We are oriented to Christianity as a way of life and believe that the Holy Spirit leads us in practical everyday ways. We come to our Christianity from a variety of personal experiences. We are neither fundamentalist nor charismatic but are instead trying to live creatively, cooperatively, with a high concern for service to others, and are attempting to bring peace and joy into our everyday relationships.

We have bought 46 acres with a nice small lake just beyond the city limits of Greensboro, N. C. The land had two small houses and a trailer, plus several outbuildings, and we have now completed phase I of our common dwelling, a six bedroom, three bath apartment. Four of our members are employed in two alternate education efforts in Greensboro, one is a social worker, one is a systems and computer specialist, one is completing a masters degree, and I'm unemployed and helping out with the building. Our children are between 10 and 15 years old. One is in high school and the other seven are currently attending New Garden Friends School, a Friends oriented alternative school.

Shalom is formally organized as a congregation of the United Church of Christ which makes sense for us because of a church polity which emphasizes congregational initiative and control and because I am an ordained minister in this denomination. Our land is owned by Shalom and were we ever to break up it would become the property of the denomination. We understand our land as a resource to be used by many and are intending to build a retreat center on it as a primary way of making it available to others. We have already run several retreats out of our in-

adequate facilities. We own our dwelling as Pala Housing Association, a membership cooperative in which we all hold shares. This allows the residential use of our land to be taxed. It also means that money spent on our residential functions cannot be claimed as a tax exempt contribution to the church. We have leased seven and a half acres from Shalom to Pala for the residential usage of the land and pay a ground rent of \$83 per month from Pala to Shalom.

We have been formally covenanted as a community since May, 1974, but our relationships are much older than that. Several of us were involved in a coffee house community in Tallahassee, Florida at the turn of the decade. We were comparatively slow and careful about coming together, taking plenty of time for the building of interpersonal relations and then working through our Statement of Faith and Covenant Statement, plus several "working paper" agreements on such topics as economics and time commitments.

Most of our time together is spent in unspectacular ways. We eat together six nights a week and on two weekend lunches. We work together on building or on land care. We help each other out with transportation and share our vehicles as this makes sense. We talk and we play. We worship as a group about once a week in shifting formats. We spend a lot of time caring for our children and supporting each other in the trials and tribulations of our several vocations. We have some peak experiences, such as when we formally added our eighth member and her child last May. But the bread and butter of making community work comes from making the daily round work well, helping each other out as we can and caring all the time.

We have one family with five children, a family with two children, a single parent with one child, and three single adults. This particular mix produces some strains and has some advantages. Parenting is shared by everyone but is finally a family responsibility. We are heterosexual and monogamous though sympathetic to others who choose different paths. In everyday social interaction and in Shalom or Pala business we emphasize that each adult speaks for her- or himself, not as part of a

couple. We have paid a lot of attention to women's liberation and men in the community do their share, or more, of cooking, cleaning, and child care.

We have a mixed and complex economics requiring several accounts beyond our personal accounts and more record keeping and tax complexities than any of us like. We share costs of food, shelter, part of transportation, the children's education, a new tractor, and the land, plus our activities in the more narrow sense of being a church. In the areas of "private" economy we consult a lot and generally try to live in simple ways. Basically it gets down to everybody helping out as much as we can to meet the several economic goals we have set for ourselves. A lot of the complexity comes from the fact that we have independent incomes which create needs and advantages not entirely within our control.

We make our decisions by consensus and have slowly built up the traditions and sensitivities which make this process work. Working by consensus has sometimes forced us to move slowly but it is a major reason why we have had no turnover in membership and do not anticipate any. Our lifetime covenant helps us to be patient with each other.

We try to maintain ecological consciousness and are trying to simplify our lifestyles. The house we are building is highly energy efficient and was aimed at meeting what we think of as minimum needs plus giving us an opportunity to host others as part of our outreach and service program. We play a lot of basketball and have some great music on occasion. We are trying to be faithful to primary Christian themes. It is a life which suits us and if it appeals to others we can fairly say now that it is obtainable by ordinary people who will give it energy, patience, love, and responsibility.

(For further information write to Patrick W. Conover, Shalom Community, 6009 Bush Road, Browns Summit, N. C. 27214; phone: 919-621-5135.)



PEARL BUCK ON THE EDUCATIONAL NEED OF OUR TIME (From a talk to a Community Service Conference on the postwar American Community, 1944)

The problem of our age is here in a few words: The common man remains ignorant, because education, which is the means of imparting knowledge, has not been shaped to his necessities. But the world is today in the hands of the common man. The life and fortunes of the intellectual are threatened by his ignorance, because today his is the power.

Pearl Buck proceeded to warn that over the world education has separated the intellectuals out from the communities of the people through the processes of upward career advancement with the effect that the intellectual, as Mrs. Buck expressed it, "has proudly segregated himself".

Viewing the abyss before them, we hear an outcry among intellectuals now against the sort of education we have had, and a wild demand for a new kind... What this new education ought to be few can say. They only know they want to have a different sort of human being coming out of the schools-- humane, just and honest.

A new kind of education is needed immediately. But the sequestered few will cry, "the common will not understand fine arts and philosophy and literature and all those things which train and refine the mind and spirit of man and make him humane and just." This is true, the chasm between the intellectual and the common man is true, the chasm between the intellectual and the common man is centuries deep, but a bridge must be built across it.

Only when the approach to human knowledge is recast in terms of human interest and human need will it succeed with the common man.

readers write

BUILDING COMMUNITY WHERE YOU ARE

Cort's article is sound and practical but only half. The other half of building community is to develop a near 100% co-op community within existing community. As I understand Cort's program he is converting competitive into mutual - credit union in place of bank; health promotion in place of medical cures; people religion in place of sectarianism, etc.

Cort says the goal is "merge together new folks and new progressive and broader concepts of community". As for method, "to graft on these new developments to the existing fundamental base of 'community'". This is similar to a leaven placed in meal. I have worked for over a half century on this purpose and method. It works and it is remedial and must never be abandoned. But it is "not sufficiently redemptive". It must be supplemented with concentrated and intentional and wholistic community within the leavening process.

As I size up my half century of endeavor to persuade to leaven, to lead, to reason, I found what Arthur Morgan found, namely, the healed forces of competitive morales are so entrenched that we can't win. We community-ites stand up a battalion of "dominos" then the winds of politics or Wall Street or fundamentalism knocks one over and they all fall. Therefore, we have an imperative to supplement Cort with radical supplements in community. Our initiative must compound life's needs into a whole community which is founded on both producer and consumer.

"Building Community" includes the imperative to own it and control it and do it. This is the community self reliance which is gaining ground today. We cannot achieve community if we have one foot in and the other still in the establishment...

There is too much resistance in conventional community to achieve these goals. The co-op change of heart must community-ize all our human needs. James D. Wyker, Kentucky

(In previous issues of our Newsletter we have described Jim Wyker's efforts at applying principles of cooperatives in community near Berea, Kentucky. -- Editor.)

INTERESTED IN COMMUNITY?

SHANNON COMMUNITY, an undogmatic and diverse group of 50 people, have a 500 acre Blue Ridge Mountain Farm. We are looking for persons to help us build an alternative future.

If this sounds interesting, please write: Shannon Community, Outreach, P. O. Box 1345, Charlottesville, Virginia 22902.

Explore Communal Life

Three Conferences for people interested in alternative cooperative lifestyles, held at established rural intentional communities

June 2-5

50-100 people \$25

Aloe Community

Cedar Grove, NC 27233

June 30-July 3

100-200 people \$25

Dandelion Community

Enterprise, Ontario K0K120

Labor Day Weekend

400 People \$30

Twin Oaks Community

Louisa, Va 23093

Workshops and Presentations On: Community Values and Agreements — Relationships — Therapy — Women In Community — Starting A Community — and more . . .

Registration \$10 in advance
Write for complete information

Come Learn and Celebrate With Us.

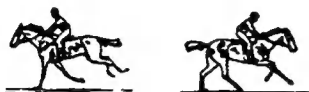


VISWANATHAN

Viswan from Mitraniketan will be with the Overseas Development Council in Washington, D. C. from June 13-18. Then he will probably come to Yellow Springs for a short visit.

EDITOR'S NOTE

We not only welcome letters to the editor, but articles about any exceptional communities you know of or people who are doing unusual things to improve the life in their towns. Anyone submitting an article should enclose a self-addressed envelope if he/she wishes it returned, if we cannot use it. The only recompense for use we can offer is the pleasure of seeing it in print and knowing that you have spread a good and useful idea.



MEMBERSHIP is a means of supporting and sharing the work of Community Service. The \$10 annual fee includes a subscription to our NEWSLETTER. A subscription alone is \$5 per year. COMMUNITY SERVICE, INC. is a non-profit corporation which depends on contributions so that it can offer its services freely to those who need them. All contributions are appreciated, needed, and are TAX DEDUCTIBLE.



CONSULTATION

Community Service makes no set charge for consultation services formal or informal, but can only serve through contributions and memberships of its friends and those it helps. For consultations we suggest a minimum contribution equal to that of the user's hourly wage for an hour of our time.



TRUSTEES

Donald Brezine, Richard Burling, Phyllis Cannon, Willa Dallas, Alvin Denman, Virginia Hofmann, Morris Milgram, Griscom Morgan, Ross Morgan, Ruby Nash, Roderic O'Connor, Warren Stetzel, and Kelvin Van Nuys.

STAFF

Margot Ensign, Don Hollister, Jane Hoover, Gris Morgan, and Jane Morgan, editor.



DO YOU HAVE A FRIEND?

Do you have a friend who might be interested in Community Service's work and publications?

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